

The Comprehension of the Tablighi Jama'at in Pakauman Ulu Village About QS Ali-Imran [3]: 110 in the Khuruj Movement

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Abstract. The Khuruj movement as a result of the reception or understanding of the Tablighi Jama'ah group which has an influence related to da'wah in society is the starting point of this research. The understanding of the Tablighi Jama'ah which is based on QS Ali-Imran [3]: 110 becomes the material object of the study. This study uses a descriptive-qualitative method that describes data in the field as a primary source and is supplemented with secondary data from various previous research literature. The results of this study are that the Khuruj movement for the Tablighi Jama'ah is considered the key to their movement culturally touching all levels of society and is strategic. The results of the analysis as a conclusion from this study show that understanding of QS Ali-Imran [3]:110 tends to be textually related to the word *ukhrijat* which means going out of the house or place of residence to preach as the duty of the Prophets and Apostles to reach the best people. This understanding has implications, namely the existence of the Khuruj movement which is considered a benchmark of faith and religious understanding for the tabligh congregation. Then the researcher also relates the relevance of the Da'wah concept of the Tablighi Jama'ah and the challenges of da'wah in the era of society 5.0.

Keywords: Al-Qur'an, Tablighi Jama'ah, *Khuruj*

Abstrak. Gerakan *Khuruj* sebagai hasil resepsi atau pemahaman dari kelompok *Tabligh Jama'at* yang memberikan pengaruh berkaitan dakwah di masyarakat yang menjadi starting point pada penelitian ini. Pemahaman *Tabligh Jama'at* yang dilandaskan pada QS *ali-Imran [3]: 110* menjadi objek material dalam penelitian tersebut. Penelitian ini menggunakan metode deskriptif-kualitatif yang memaparkan data di lapangan sebagai sumber primer dan ditambah dengan data sekunder dari berbagai literatur penelitian sebelumnya. Adapun hasil dari penelitian ini adalah gerakan *Khuruj* bagi *Tabligh Jama'at* dianggap sebagai kunci gerakan mereka secara kultural menyentuh seluruh lapisan masyarakat dan bersifat strategis. Adapun hasil analisis sebagai kesimpulan dari penelitian ini menunjukkan pemahaman terhadap QS *ali-Imran [3]:110* cenderung secara tekstual yang berkaitan pada kata *ukhrijat* dengan dimaknai pergi keluar dari rumah atau tempat tinggal untuk berdakwah sebagaimana tugas Nabi dan Rasul mencapai umat yang terbaik. Pemahaman ini memberikan implikasi yaitu adanya gerakan *Khuruj* yang dianggap sebagai tolak ukur keimanan dan pemahaman beragama bagi kelompok jamaah *tabligh*. Kemudian peneliti juga mengaitkan bagaimana relevansi konsep dakwah *Tabligh Jama'at* dan tantangan dakwah pada era *society 5.0*.

Kata Kunci: Al-Qur'an, *Tabligh Jama'at*, *Khuruj*

INTRODUCTION

The understanding referring to QS Ali-Imran [3]: 110 on the Tablighi Jama'at group exerts influence on the concept of the proselytizing movement in society. The *Khuruj* proselytizing movement demonstrates the function of verse texts in socio-cultural phenomena as a product of the quranic reception process. (Rafiq, 2021: 2) The results of understanding the text have a connection to how to implement it in the praxis aspect. As William Graham emphasizes the relational nature of scripture based on how texts are received, read, interpreted, cared for, and used for various purposes. (Rafiq, 2021: 4) The existence of a connection of the text with the context of reality and the traditions of human behavior can see and explain how the system of thoughts and beliefs towards the Tablighi Jama'at group. (Sam. D. Gill) All products of understanding of QS Ali-Imran [3]: 110 for Tablighi Jama'at who experience transmission and performance in actions and movements exert influence in society.

Tablighi Jama'at is an Islamic organization or movement with special characteristics in its proselytizing movement, often called *Khuruj*. Islamic movement that was established in India and also existed in Indonesia in 1915 led by Miaji Isa at the al-Hidayah mosque in Medan. Then this group became more widespread in Indonesia and was received with a positive response in 1974 centered on the Kebon Jeruk mosque in Jakarta. The Tablighi Pilgrim Movement was founded by Maulana Muhammad Ilyas based on responses to various socio-religious issues that occurred in India at that time. These include reviving the faith and reaffirming Muslim religious-cultural identity. It then responded to the aggressive movements made by *Shuddhi* and *Sangathan* to convert Muslims to Hinduism in the past. Finally, there is a Muslim practice that depends on the customs of Hindu ancestors as a factor in the birth of the movement to provide our understanding of Islam (Aziz, 2004: 474-475).

The existence of the Tablighi Jama'at movement and *Khuruj* proselytizing in the village of Pakauman Ulu according to the Tablighi Jama'at figure explains that it was massively carried out with a figure named Ustadz Luthfi. He graduated from the Gontor Islamic Boarding School and has continued his studies in Egypt by gathering several alumni both in Gontor and in Egypt which began with friendship and also visiting each other. The development of the Tablighi Jama'at group was based on *Khuruj* preaching activities by taking some time to go preaching from one place to another at the expense of his

property and energy. The Tablighi Jama'ah group tends to focus on developing proselytizing in the community culturally so that it tends not to get involved and avoids political issues. (Muhaemin, 2019: 6)

Research on the Tablighi Jama'at group and the khuruj movement in QS Ali-Imran's reception [3]: 110 was ignored by researchers. There are several research trends in discussing the research theme. *First*, it tends to emphasize the Tablighi Jama'ah proselytizing movement with the context of the family as well as women. Ma'mun focuses on family and women's issues in the concept and proselytizing of Tablighi Jama'at. (Ma'mun, 2019) Marzaki also linked the Tablighi Jama'at movement to the fulfillment of a living for a wife who was left to preach. (Marzaki et al., 2020) Mustofa also linked the Tablighi Jama'at proselytizing movement to women and family education. (Muhamad Bisri Mustofa, 2019) *Secondly*, emphasizing proselytizing and also the identity of Tablighi Jama'at is relevant to the phenomenon of society. Abdillah concern the proselytizing of Tablighi Jama'at to the development of a Muslim community in Lombok. (Abdillah, 2018) Dahlan et al linked the Tablighi Jama'at group to the covid-19 phenomenon to the Indonesian MUI fatwa. (Dahlan, 2020) Asror emphasizes the strategy of preaching Tablighi Jama'at through mosques in the city of Pancor. (Asror, 2018) Ulummudin tends to associate the identity of the Tablighi Jama'at group with a phenomenon in society. (Ulummudin, 2020) Miharja in this case tends to link the identity of Tablighi Jama'at to the guidance of proselytizing literacy in society. (Miharja et al., 2020) Based on the typology of research above, it is still limited to descriptive exposure linked to social-phenomena, while paradigmatically it has not become attention relevance the *Khuruj* proselytizing movement and understanding in QS Ali-Imran [3]: 110.

This study used a qualitative-descriptive method based on observations and interviews with Tablighi Pilgrims in Pakauman Ulu village, East Martapura, Banjar Regency, South Kalimantan. This research is a Living Qur'an study that examines the reception of the Qur'an from the understanding of the Tablighi Jama'at from verse 110 of surah Ali-Imran's letter to the *Khuruj* movement. Later this study also emphasized aspects of the implications of understanding verse on the proselytizing movement including the *Khuruj* phenomenon of the Tablighi Jama'at group. The reception of the Qur'an is meant in the sense of how a certain society or group understands, interprets, interprets, chants, and displays in the form of movements or daily behaviors. This process is a form

of interaction between the community and the Qur'an that produces a response. (Abshor, 2019: 43-45).

RESULTS AND DISCUSSION

A. Tabligh Pilgrims and *the Khuruj Movement*

Tabligh Jama'at is a transnational Islamist movement as a dedication to renewing the faith of Muslims around the world and reorienting religious praxis to make the faith more authentic than Islam. The movement was born in 1926 by Muhammad Ilyas Kandhlawi (1885-1944) in Mewat, India. Tabligh pilgrims entered Indonesia in 1915 led by Miaji Isa at the al-Hidayah mosque in Medan. Then this group became more widespread in Indonesia and was received with a positive response in 1974 centered on the Kebon Jeruk mosque in Jakarta. Tabligh Jama'at as an organization has a flexible structure and the majority of Sunnis have the dedication to discipline in everything that is followed and imitate the Prophet Muhammad and his companions as the first generation. They also sacrificed their time to travel in a small preaching group to get other Muslims on the same path. Tabligh Jama'at is not an extreme movement but a movement for the spread of religion intended for Muslims to return to their religion and not to non-Muslims (Aziz, 2004: 486).

Tabligh Jama'at is an organization that has a safety orientation, especially safe in the hereafter, because they have the belief that life in the world is temporary so it is important to prepare themselves to be safe, everyone does not know when death will come. Then achieving salvation in the world is a challenge in life while in the world by fully practicing what the Prophet Muhammad saw had done, especially about daily activities both during eating, drinking, and sleeping. Daily life if you follow the life of the prophet Muhammad saw, then get a reward and become capital for the afterlife, especially if entering the month of Ramadan, the tabligh pilgrim group will focus on its movement, especially going out to preach, worship and make a forum of knowledge (Pieri, 2021: 55-56).

Tabligh Jama'at is a cultural organization they do not want to be called an organization because this movement is not formal and more personal. Tabligh pilgrims also do not have a standard organizational system, organizational administration, and other rules, but Tabligh Pilgrims also have a hierarchy in it that is measured by experience as a senior, flying hours in proselytizing, and so on. Tabligh pilgrims also have leaders at every

level be it from the center to the place of proselytizing. In addition, those who want to register to be part of them or leave the organization do not go through rigid and difficult rules (Aziz, 2004: 487-488). Usually, people are part of the tabligh pilgrims when a group of tabligh *Khuruj* pilgrims go to an area and live in the local mosque of the Daerah. Then they do *jaulah* which is to go around from house to house to invite people, especially Muslims, to go to the mosque. When it comes to mosques, they already have many of their religious activities such as the study of knowledge, motivation, and *zikr* (pray) or other religious activities.

B. Khuruj Movement as a Method of Preaching the Tabligh Jama'at Group

The Tabligh Jama'at movement preceded by starting to hold friendships so that they had ties to each other. The moving view according to them, especially in the religious context, The God will give for three aspects, namely the spaciousness of the chest and the emotional, the opening of thoughts and insights, and the last aspect, namely the opening of the door of sustenance. Departing from this principle, the Tabligh Jama'at regarded their movement as a sacrifice of time for God's path so it was enthusiastic and spacious to carry it out. One of how Tabligh Pilgrims sacrifice their time on the path of God is by devoting a certain time in the context of teaching and lectures by traveling out of the area from the place of residence, all participating pilgrim groups must at least carry out the activity once a year, of course, the better if it is more than that.

This activity is commonly referred to as *Khuruj* which has the function to teach Muslims. *Khuruj* is the engine of the movement which has three keys in it according to Ali, namely *ta'lim* (*majlis ta'lim*), *jaulah* (teaching mission), and *bayan* (delivery). These three keys are the basis of how Muslims commit to sacrificing their time taking part. For example, a small group visiting other Muslims and being invited to a meeting in a mosque in tortuous and practice the main teachings of Islam, in this way the key to preaching or the Tabligh Pilgrim movement can be successful, because this movement comes from the grassroots that can exist anywhere and anyone can become a religious preacher by inviting other Muslims to return to their teachings and faith (Pieri, 2021: 61).

Khuruj movement as a means of training to leave the nature of dependence on each other has implications for faith and *Taubid*. Because

the nature of dependence makes the closest people as minor gods and makes hidden polytheists. Besides it, the *Khuruj* Movement also became a *tarbiyah* (exercise) of faith and *taubid* to depend only on Allah, not on the husband who was struggling to bring religion. Therefore, the *Khuruj* Movement produced an exercise of faith both to the person who was preaching and also to the family he left behind, then this movement has also been exemplified by the Prophet Muhammad and his companions when emigrating and spreading Islam. The *Khuruj* movement is also a means of implementing the knowledge and theories that have been obtained through studies or readings on our activities to practice knowledge with these exercises. In addition, this movement is also called the transmission of theory or writing towards praxis in everyday life in a society. The lack of religious practice is one of the concerns for the Tabligh Jama'at group in the current conditions where there are very many studies of science but little practice. Trained self-experience is one of the important aspects of being able to understand religion correctly, because religion is built through struggle and sacrifice so it is very important how to feel and get the same emotions as previous prophets and companions.

Khuruj is usually performed in tiers from one day, three days, to four months. The *Khuruj* movement was carried out gradually to achieve the qualities that the companions did. This stage is very important because we do not have the ability directly like the companions without stages of preaching. Before doing *Khuruj* they made careful preparations by holding *halaqah* for deliberation (Santoso & Syarifudin, 2021: 63). Then they will stay from one mosque to another, eating and living together with simplicity as it relates to the value of *zuhud*. Usually, in *khuruj* activities it begins with congregational prayers, then the next is the bayan session, namely one of the tabligh congregation conveys the six principles that are practiced by the congregation, the motivation for the importance of morals for future generations, the reckless conditions of the world and life today, and conveys the threat of the dangers of hellfire torture. However, there is an opportunity given to all worshippers who hear to survive the torment, which is to take part to sacrifice their time in *Khuruj* so that they are asked who is ready to participate and then stand up to introduce the name which will be recorded in the book.

The *Khuruj* proselytizing movement has a purpose not only for the congregation, but also for the preacher to strive to perfect faith, worship,

muamalah, and morals. The implementation of *Khuruj* has a good impact for Tabligh Jama'at group itself, for example by training *public speaking* in inviting and preaching, besides that it is also synonymous with *ta'lim* (forum) studies in mosques or *Jaulah* (traveling from one house to another to be invited to the mosque). Then *Khuruj* also added knowledge about the daily charity which refers to the customs of Prophet Muhammad such as courtesy for examples how to sleep, when in mosques, and others. Besides, the other side of the *Khuruj* movement is to have a hierarchy in the implementation of *Khuruj* or their group based on the experience he has done, if he has done *Khuruj* for four months then he becomes the leader of the group, including the person who understands the regional language then gets a position as a scout and identifies the homes of Muslims in that place, and others prepare meals and assortment of other tasks. *Khuruj* usually reaches three to fifteen people where they live together, cook, eat, and sleep in mosques affiliated with Tablighi pilgrim groups. If anyone can complete the four months of *Khuruj* and then get the title of *purani sathi* or as close comrades-in-arms, they are rewarded to be invited to a special meeting of Tabligh Jama'at, the opportunity to meet the senior leaders of the movement, and can be selected if they are eligible to be the rulers of the Tabligh Jama'at committee (Pieri, 2021: 61).

C. Reception of Tabligh Jama'at Pakauman Ulu on Qur'an Surat Ali-Imran verse 110

This verse is one of the verses that is often raised by the Tabligh Jama'at group in its study and preaching. The verse has the word "*ukhrijat*" which means "went out" literally linguistically. According to them, the word gives the importance of going out to carry out proselytizing in the community as Maulana Ilyas as the founder understood the verse the command to preaching and remind people of the faith and return to pure religious teachings (Hakim, 2020: 49). This verse is understood to mean showing the identity of being the best people, that is, when it comes out to humans (people). This is because one word has a connection with another. This understanding becomes erroneous when the meaning of the word in the verse is separated so that it must be seen comprehensively and continuously, that is, the best people are when going out or picking up the community to preach which invites goodness and prevents depravity (*amar ma'ruf nahi munkar*).

Tabligh Jama'at's understanding of the verse as a command to proselytize and pick up the people by going out, whereas, for people who live in their homes or their dwellings, it does not apply in this verse. This verse is also understood by the Tabligh Jama'at group to be a proselytizing command for all people not just preachers to follow the duties of prophets and companions. As for the *asbabun nuzul* in the verse, it is attached to the prophet and the companions as the best people, but according to Tabligh Jama'at also applies to anyone who followed the prophet Muhammad and the companions. This verse is one of 60 verses that explores the importance of proselytizing. The *Khuruj* movement is interpreted as an implementation of QS Ali-Imran [3]: 110, because most of its activities contain calls and invitations to proselytize so that others can go to the mosque, then be able to participate in forum studies, and can also perform *Khuruj*. Most of the public welcomed the Movement, as every member who participated in the *Khuruj* was taught to be gentle with the accused person. The Tabligh Jama'at group that was *Khuruj* as much as possible followed and imitated the proselytizing of the prophets and companions.

D. Implications of Tabligh Jama'at Pakauman Ulu's Reception on the Qur'an Surat Ali-Imran verse 110 on the Khuruj Movement

Tabligh Jama'at as a movement has six basic principles built from theological arguments referring to the Qur'an and Hadith. These six principles are the foundation of their proselytizing or movement that must be fully believed by their followers in their mission. Then they hold fully the six principles as fundamental aspects that form the basis of their movement for that implemented in their daily lives. This is because the six principles are very easy to understand by anyone from various levels of education including ordinary people (Lone, 2021: 151). One of the six principles is about proselytizing and establishing, which is sacrificing time to be on the path of God in the activities of spreading and teaching religion to the people in an area.

The principle relating to proselytizing with sacrifice stands out in the aspect of the activities of Tabligh Jama'at. The term goes to proselytizing in Tabligh Jama'at is termed "*Khuruj*" which is taken from the word "*ukhrijat*" in Q.S Ali 'Imran: 110 and several other verses about the command to proselytize. Departing from the understanding of the verse they practiced proselytizing by going around from one area to another.

Proselytizing is a form of testing the self-faith of a Muslim to train to follow the Prophet Muhammad and his companions. This verse also gives implications for the existence of studies in their associations to discuss the verse. The proselytizing activity gives the meaning of sacrifice and struggles as a benchmark of his religious understanding, the higher the struggle and sacrifice or *mujahadeen* (earnestness) in the spread of religion and the proselytizing of *Khuruj* shows the quality of the depth of his religious understanding, the less sacrifice the less his religious understanding.

Their activity in carrying out the commandments of the verse is to go from one house to another for proselytizing and friendship. The activity is called "*jaulah*", according to them, *jaulah* is the Prophet Muhammad's method of spreading Islam in the Mecca period by visiting the caravans that come during the pilgrimage season. The message they convey is only to invite and invite the person to come to the mosque they live in. When the person has come to the mosque for worship, they will be invited to participate in their religious activities (Junaedi, 2013: 14).

E. Analysis of the *Khuruj* Movement as a *Mujahadah* for the Tabligh Pilgrim Group

The Tabligh Jama'at movement according to researchers is interesting to study how those who have characteristics starting from India were then widely accepted and spread to various regions in Indonesia until now. Tabligh Jama'at was an organization centered on proselytizing activities that became the foundation of their movement. Proselytizing activities is an important aspect of knowing Tabligh Jama'at in depth. Just like other religious organizations that also have proselytizing activities, Tabligh Jama'at has distinctive characteristics in its proselytizing method which is commonly called *Khuruj*. The *Khuruj* movement is the only method of proselytizing that has a series of religious activities to get Muslims back to the teachings and of course also involved in their movement. *Khuruj's* cultural orientation is carried out at the grassroots so that its activities directly relate to ordinary people and do not deal with political activities.

The cultural movement is one of their proselytizing strategies so that it can be run anywhere and anyone. As for the content of their proselytizing, it deals with Islamic teachings, especially on the six principles of the Tabligh Jama'at. These six principles are conceptions of understanding the teachings of Islam that are easy to convey and understand so that the

content of their proselytizing can be accepted by all elements of society. Their *Khuruj* proselytizing activities are not only aimed at the object of proselytizing or Muslims in general but also aimed at the preacher himself. Because their understanding of proselytizing is an exercise of faith and an opportunity to put into practice all the theories that have been learned. Proselytizing for Tabligh Jama'at is a transmission from theory to practice so that is proof that they practiced what they already knew and that it has been done by prophets and friends in the past.

Proselytizing activities are also an important form of sacrifice and struggle to be carried out as a form of jihad in the spread of Islam. According to the religious teachings it would not be comprehensible and comprehensive if they did not make sacrifices and struggles as the Prophet and the companions did. Therefore, sacrifice and struggle are their benchmarks in understanding the religion so if their sacrifices in proselytizing are high, of course, their religious understanding is also high, while if the lower their proselytizing experience and sacrifice, the lower the religious understanding is also low. The *Khuruj* movement is inseparable from the Qur'an from their foundation, especially in surah Ali-Imran verse 110. Tabligh Jama'at in Pakauman Ulu Village understands the verse by interpreting the textual approach, which is to understand the verse with the interpretation of the verse in literal meaning, especially in the word "*ukhrijat*" which means "went out".

This verse, according to them, gives the meaning of a command to go out of the house and residence to a certain area to pick up the people to teach the religion. Besides, because this verse according to them is continuous so that it cannot be cut, the best explanation of the people is when they come out to preach to welcome the people who aim to invite goodness and prevent the impossibility of their faith in *Allah* (The God) Almighty. Meanwhile, according to Muhammad Asad, in his interpretation, the word "*ukhrijat*" is interpreted as "who was once born for (the good) of humans". Although this verse has a past context, it is also a promise to adherents of the Qur'an that whether they persist as a people who tell to do right and forbid wrong doing and have faith in *Allah* (The God) (Asad, 2017: 104).

F. The Relevance of the Khuruj Da'wah Movement in the Context of Contemporary and Contemporary Affairs

The significance of proselytizing while changing currents and technological developments is shown to educate and shape people's personalities in the context of *al-karimah morals* as a form of faith and Islam. (Zuhdi, 2020: 3) The inevitability of changing times is related to the era of society 5.0 which provides challenges or opportunities for the Tabligh Jama'at proselytizing movement and future proselytizing strategies. Religious activities, especially proselytizing, have also experienced disruption marked by virtual proselytizing on social media so that mosque worshippers are not tied to recitations in mosques. (Mazaya, 2022: 4) This has a distinction with the characteristics of the preaching of Jama'ah Tabligh which is centered on the mosque's space.

The proselytizing carried out by the Tabligh Jama'at group in the era of society 5.0 has a limited scope of the congregation (*mad'u*) because the opportunities of a broad digital society are not utilized by the group. In addition, the competence of preachers is no longer only limited to understanding religious science, but also some values that must be possessed such as creatively, critical thinking, leadership, digital literacy, emotional intelligence, entrepreneurial ability, awareness in a global society, able to solve problems, and the ability to work together. (Wibowo, 2021: 9) All the competencies mentioned show that in the era of society 5.0 technology is not only limited as a means of communication and information, but also as a space that integrates the virtual world with the real world in responding to social challenges. (Mazaya, 2022: 4) The complex and diverse competence of the preacher has implications for being able to pay attention to the *blind spot* side in himself as a preacher.

The challenges faced in the era of society 5.0 against proselytizing movements such as Tabligh Jama'at and generally pay attention to the substantial side of proselytizing. Preachers are positioned as conveyors of teachings, not functioning as determinants and regulators of religious beliefs or understandings in society. In addition, the preachers also present a more inclusive concept of *da'wah (smart da'wa)* because the characteristics of society 5.0 era society tend to be diversity and openness. (Mazaya, 2022: 6) Inclusive proselytizing reflects the values of brotherhood (Zuhdi, 2020: 12) amid diversity as the Prophet Muhammad's proselytizing is oriented

towards the teachings of tawhid, namely the similarity of human degrees at the time of proselytizing open. (Ivan Sunata & Firtanosa, 2020: 5)

Then the era of society 5.0 provides an opportunity so that the proselytizing carried out remains relevant and reflects contemporary and contemporary aspects. The proselytizing strategy is conceived by reflecting contemporary aspects, namely by the context of the times and technological developments, as well as aspects of divinity that describe the noble values of the nation and local culture as the basis of social life. The various principles and examples of Wali Songo can be contextualized in the era of society 5.0 about *da'wah bi al-Irshad*. (Arifin & Baharun, 2022: 4) Wali Songo-style da'wah was intended to be able to build a harmonious social order on the island of Java between ulama, *umara* (government), and *ummah* (community). The principles and characteristics of Wali Songo as a preacher who has a personal Sufistic (*psychospiritual Sufism*) by reflecting a stable attitude, the ability to be competent in science and being exemplary in society (*social models*), as well as holding educational institutions as regeneration. (Arifin & Baharun, 2022: 9)

The principles and characteristics of Wali Songo can be contextualized by looking at the correlation to create a harmonious social order of society 5.0. *Da'wah bi al-Irshad* is a relevant proselytizing strategy because proselytizing in the context of counseling or guidance is the largest space in the era of society 5.0. The complexity of life that presents the synergy of the virtual world and the real world based on technology requires the presence of religion (proselytizing counseling) to adapt to the new order. Then the pattern of proselytizing that is interactive in nature and has a space of flexibility tends to be needed in that era, as well as various proselytizing narratives that emphasize the recognition of plurality, openness, and tolerance. In addition, the qualifications of the preacher must be an exemplary figure and open the *public sphere* space as a forum that combines religious and cultural values (the basis of technological space), as well as Prioritize future generations.

CONCLUSION

Jama'ah Tabligh is a transnational Islamist movement that uses the khuruj movement as a method of Da'wah. The basis for the use of the khuruj movement for the Tablighi Jamaah in Pakauman Ulu Village is Q.S. ali-Imran [110]. They interpret the verse with a textual approach, especially on the word

"ukhrijat "which means"out". This verse, according to them, gives the meaning of an order to go out of the house and residence to a certain area to invite the people to be in the framework of religious instruction. Da'wah activity gives the meaning of sacrifice and struggle as a benchmark of religious understanding, the higher the struggle and sacrifice or mujahadah (sincerity) in the spread of religion and Da'wah Khuruj shows the quality of the depth of religious understanding, the less the sacrifice, the less religious understanding.

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